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# JUNGEAN CONCEPT OF QUATERNITY AND THE FEMININE ASPECT IN THE TRINITY

Though more than a quarter century ago C.G. Jung came forward with certain startling theories concerning the Christian dogma of Trinity, the theological as well as the scientific world have practically ignored them, and consequently his writings did not initiate any new theologizing Jung naturally expected in the Christian West. For most of the scientists what Jung wrote was no science, and for the theologians his theories were wild speculations on theological matters without reliable Scriptural foundations. The present article is an attempt to discuss Jung's claim that psychologically at least opposites such as good and evil, male and female are united in one God.

## 1. *Complexio oppositorum*

### i. *The idea of the union of the opposites*

It is Nicholas of Cusa (1401-1464), a medieval Platonist, who first developed a philosophy out of the "coincidence of opposites." Critical as he was, he recognized the Neoplatonion idea that there is in man a power of knowing which is superior to reason or intellect. This was taken to be a faculty which enables the human mind to rise above the principle of non-contradiction and see the unity and coincidence of opposites in reality. He rejected the Aristotelian principle of non-contradiction and argued that contradictories are compatible in reality! Our knowledge is learned ignorance (*docta ignorantia*)<sup>1</sup>; we should be aware of the limits of the mind in knowing the truth. The insistence on the validity of the principle of non-contradiction, in all spheres of reality, according to Cusa, is a mark of the weakness of the

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1. This position had been developed into a system of philosophy in his works *De Docta Ignorantia* (1440), *De Conjecturis* (1440) and *De Deo Abscondito* (1444).

human mind. Hence he was very much concerned with showing the coincidence of opposites in God.

The dialectics, that is, the union of the position and negation aimed at a higher synthesis is the very soul of Hegelian philosophy, and his Absolute Idea is not something that has transcended all differences but the fullness of reality which holds within itself all differences in actuality. When speaking about the Absolute, the Upanishads also envisage the union of the opposites in Godhead. "It moves and It moves not. It is far and it is near; It is within all this and It is also outside all this."<sup>2</sup>

## ii. *Union of Pairs in the Psyche*

Is the concurrence of opposites restricted to a transcendental realm, or that of intuition and intellect? For Jung union of opposites is in the very structure of the psyche: "The self is by definition a *complexio oppositorum*."<sup>3</sup> The concept of self, an archetype in the collective unconscious, a constitutive part of human psyche, is probably Jung's most important psychological discovery. Though in the beginning, he considered self as an equivalent of the total personality, he later on identified it with an archetype representing man's striving for unity, expressed through various symbols such as *mandalas* or magic circles.

It is interesting to delve deeper into the nature of the self. It is the mid-point of personality around which all of the other systems are constellated. It provides the personality with unity, equilibrium, and stability. It is midway between the conscious and unconscious. The archetype of the self becomes evident only when a person has developed various components of his personality as he advances in age. Thus self is life's goal, a goal that people constantly strive for but rarely reach.

There is union of opposites in the self. "The more consciousness insists on its own luminous nature and lays claim to moral authority,

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2. *Iśa. Up.* 5.

3. *The collected works of C. G. Jung*, Vol. II, eds., Herbert Read, Michael Fordham et al. (New York: Pantheon Books, Inc., 1958), Reference to C. G. Jung's works in this article are to the pagination of this volume. Cf. *A psychological Approach to the Dogma of the Trinity*, p. 191.

the more the self will appear as something dark and menacing.”<sup>4</sup> It is by means of mutual confrontation of opposites that the transition from one psychic condition to another is effected. “Under normal conditions, every conflict stimulates the mind to activity for the purpose of creating a satisfactory solution ... It is a process and a method at the same time. The production of unconscious compensations is a spontaneous process; the conscious realization is a method.”<sup>5</sup> In another context Jung describes the conflict between good and evil, light and darkness thus: “If the powers of the left are as real as those of the right, then their union can only produce a third thing that shares the nature of both. Opposites unite in a new energy potential: the ‘third’ that arises out of their union is a figure ‘free from the opposites’, beyond all moral categories.”<sup>6</sup> There is an internal force working in us which tries to harmonize and unite the opposing influences to which mind is exposed from the unconscious. “The unconscious wants both: to divide and to unite.” Is this polarity orienting itself towards a union an essential aspect of the psyche or is it something that appears to be good or bad, high or low, right or left, light or dark due to a certain point of view we take? According to Jung even the opposing aspects should have their foundation in the psyche.

## 2. *Privatio Boni* : Non-presence of the Good

The theory that the opposites have reality militates against certain traditional metaphysical doctrines about the nature of evil. Since the consequences of this doctrine in the religious tradition are far-reaching, we shall examine Jung’s analysis of the notion of evil in detail.

In the Aristotelian-Thomistic tradition evil is defined as the privation of Good. Hence evil in itself is nothing, a mere shadow, a trifling and fleeting diminution of good. Jung contests the validity of this doctrine of *privatio boni* from the empirical standpoint.

It would never occur to anyone...to define cold as a diminution of heat, depth as a diminution of height, right as a diminution of

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4. *Answer to Job*, p. 443.

5. *Psychological Commentaries on “The Tibetan Book of the Great Liberation,”* p. 489.

6. *A Psychological Approach to the Dogma of the Trinity*, p. 287.

left. With this kind of logic one could just as well call good a diminution of evil... If your evil is in fact only an unreal shadow of your good, then your so-called good is nothing but an unreal shadow of your real evil.<sup>7</sup>

In this account Jung deliberately leaves out of account the metaphysical aspect of the doctrine of evil. If all beings are good in the aspect of beingness<sup>8</sup> and that evil can have no reality, it can have no metaphysical truth at all. Leaving aside the question of metaphysical status of evil, Jung declares :

Criticism can be applied only to psychic phenomena, *i.e.*, to ideas and concepts, and not to metaphysical entities. These can only be confronted with other metaphysical entities. Hence my criticism is valid only *within the empirical realm*. In the metaphysical realm, on the other hand, good may be a substance and evil a  $\mu\eta\ \acute{o}\gamma\prime$ . I know of no factual experience which approximates to such an assertion, so at this point the empiricist must remain silent.<sup>9</sup>

According to him the existing empirical material permits of no definite conclusion as to the archetypal background of the doctrine of *privatio boni*. In the case of other metaphysical statements, he argues, there are archetypal factors in the background, which have existed for an indefinitely long time as preformative psychic forces accessible to empirical research. The criticism of the doctrine of *privatio boni* is proposed as provisional for the notion of archetype on which it is based is itself regarded as an auxiliary idea :

My concept of the archetype or of psychic energy is only an auxiliary idea which can be exchanged at any time for a better formula.<sup>10</sup>

However, empirical science, especially psychology cannot get along without auxiliary concepts, hypotheses and models. Hence the total absence of the archetypal factor in the unconscious corresponding to the metaphysical statement that evil is mere absence of good, has to be taken as a challenge to the validity of this doctrine. In other words, we must admit at least psychologically that evil must

7. *Foreward to White's "God and the Unconscious"*, p. 305.

8. *Omne ens est bonum*.

9. *Ibid.*, p. 306.

10. *Ibid.*, p. 306.

have some reality, though it may sound like the revival of the old Manichean doctrine.

### 3. The Shadow

The archetypes that interest us in this connection are shadow and *anima*. The former is an archetype which represents the animal instincts which man inherited in his evolution from lower forms of life. It is responsible for man's conception of original sin. When it is supposed to be an entity or projected outward it becomes the devil or an enemy. The *persona*, the mask or the role assigned to a person by society, the part the society expects of a person to play in life, hides from public view the unpleasant and socially reprehensible thoughts, feelings and actions caused by the shadow archetype. The shadow with its passionate animal instincts helps to round off the whole person. Hence it cannot be ruled out as a non-entity, a *privatio boni*.

The archetypal concepts of *animus* and *anima* are also important in understanding the individuation process. It is that biological process by which every living thing becomes what it was destined to become from the beginning. Man is essentially a bisexual animal. These aspects have to be properly developed in the maturation process of man. Jung ascribes the feminine side of man's personality and masculine side of woman's personality to archetypes, and termed the former *anima* and the latter *animus*. Through them each sex manifests the characteristics of the opposite sex, and they also act as collective images which help each sex to respond to and understand members of the other sex. The process of individuation produces, besides the archetypal symbols mentioned above, the well-known quaternity symbols, which, according to Jung can be established through a comparative study of the development of symbolism in mythologems, folklore motifs, the Gnosticism, and alchemy and mystical conceptions: "The use of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation."<sup>11</sup> The central Christian symbolism of God is a Trinity; but the formula of God presented by the unconscious is a quaternity. As the shadow archetype in the psyche reveals, an inner relationship between the devil and the Trinity can easily be conceived. Similarly, as a counterpart to the all male Trinity, an *anima*, in the person of Mary, the Mother of God can also be brought into the Trinity to

11. *Psychology and Religion*, p. 58.

complete the quaternity symbol of God. This deification process of the feminine aspect in the Christian conception of God is what is explored in the remaining part of this essay. The issue could be approached by raising the question whether it is permissible or scientific or philosophically justifiable to imagine that there is a perfect reflection of God-head in the human psyche, so that we may delve into the mysteries of God through the powers, symbols, and archetypes found in man. Jung proceeds with his investigation by providing an affirmative answer to this problem.

#### 4. Trinitarian Image in Human Consciousness

It is a truth testified by the Bible itself that God created man in His likeness. Hence it is a belief of the Church that "What happens in heaven inside the Most Holy Trinity, in an analogical way, happens also in the realm of created and sanctified or divinized reality."<sup>12</sup> Psychology, however, follows reverse course, namely, it works on the assumption that there could be a reflection of the structure of the human psyche in the Godhead. In Jungian terminology the shadow, which accounts for the reality of evil or devil and the *anima*, which represents the feminine counterpart to a male consciousness should have their vestiges in the Trinity of Godhead so that it may have a correspondence with the quaternity symbols in man's collective unconscious.

It was St. Augustine who first<sup>13</sup> made an explicit attempt to find the image of Trinity in human consciousness. "By making use also of the creature which God has made, ...they should behold the invisible things of Him through those that were made (Rom. 1, 20) especially through that rational or intellectual creature which was made to the image of God...., through which.... they would behold...that God who is Trinity in our memory, understanding, and will." Any one who "remembers it by memory, contemplates it by his understanding, and embraces it by his love, certainly such a one discovers the image of that highest Trinity."<sup>14</sup>

12. Petro, B. T. Bilaniuk, *Theology and Economy of the Holy Spirit* (Bangalore : Dharmaram Publications, 1980), p. 102.

13. The *Timaeus* of Plato was the first to propound a triadic formula for the God-image in philosophical terms.

14. St. Augustine, *The Trinity*, tran. Stephen McKenna (Washington : The Catholic University of America Press, 1963), Book 15, Ch. 20 and 39, pp. 505, 506.

He also speaks of the unity of the threefold functions in one nature :

But when these three are in one person, such as man is, anyone could say to us : these three, memory, understanding, and love are mine, not their own; they do what they do not for themselves, but for me, nay rather, I do it through them.... Such things could be said, therefore, by one person who has these three and is not himself these three. But in the simplicity of that highest nature, which God is, although there is one God, yet there are three persons, the Father, the Son, and the Holy Spirit.<sup>15</sup>

How far the reasoning based on the similarity between the threefold functions of the human mind and the unity of the three persons in a single divine nature is valid or acceptable is not the problem to be tackled here. The only issue that interests us in this context is the traditional practice in the Christian theology of seeking parallels to the various constituents of the human mind in the Trinity. St. Augustine's speculations seem to justify Jung's attempt at understanding the mystery of Godhead in terms of certain archetypes he has discovered in the unconscious.

## 5. The Problem of Quaternity

Mention has already been made that according to Jung quaternity symbol is a more or less direct representation of God within man. "The *quaternarium* or quaternity has a long history. It appears not only in Christian iconology and mystical speculation but plays perhaps a still greater role in Gnostic philosophy..."<sup>16</sup> The "four" in Christian iconography appears chiefly in the form of the four evangelists and their symbols. Jung testifies that the quaternity symbols<sup>17</sup> (such as arrangement of burning candles in four pyramid-like points, the quaternity of Son of Man, the four creatures of the apocalypse,

15. *Ibid.*, pp. 508, 509.

16. *Psychology and Religion*, p. 37; cf. *A Psychological Approach to the Dogma of Trnity*, p. 191.

17. As regards the symbols found in Apocalypse, Jung writes in his work *Answer to Job* : "Hence the quaternity, which expresses itself in the city as a quadrangle, in Paradise as the four rivers, in Christ as the four evangelists, and in God as the four living creatures. While the circle signifies the roundness of heaven and the all-embracing nature of the "pneumatic" deity, the square refers to the earth....Heaven is masculine, but the earth is feminine" (p. 447).

permaphroditic *rebis* etc.) are symbolically important, for they occur no less than seventy-one times in a series of four hundred dreams he examined.<sup>18</sup> The quaternity is an age-old and presumably prehistoric symbol for world-creating deity and it occurs even in the dreams of modern men. In Goethe's *Faust* there is mention of a mysterious fourth one: "Three we brought with us, the fourth would not come, He was the right one, who thought for them all." As regards its nature and origin Jung has the following:

The quaternity in modern dreams is a creation of the unconscious. The unconscious is often personified by the *anima*, a feminine figure. Apparently the symbol of the quaternity issues from her. But since woman, as well as evil, is excluded from the Deity in the dogma of the Trinity, the element of evil would form part of the religious symbol if the latter should be a quaternity.<sup>19</sup>

According to Jung the quaternity is an archetype of almost universal occurrence. It forms the logical part for any whole judgment. There are the four quarters of heaven, the four elements, four prime qualities, four colours, four castes, four ways of spiritual development, four aspects of psychological orientations etc. Thus the ideal of completeness is the circle or sphere, but its natural division is a quaternity.<sup>20</sup> Christ again is an all-embracing totality which is expressed iconographically by the circle or *mandala*.<sup>21</sup>

Again, psychologically, quaternity signifies many other realities. It is the symbol of self and deity<sup>22</sup> and the cross.<sup>23</sup> Satan and angles are related to the quaternity symbol and so it has a pneumatic nature. Through the analysis of various Biblical imagery, Jung tries to show that quaternity is a symbol for God-image. Satan, of course, is a complementary part in the quaternity.

## 6. Satan and the Quaternity Symbol

Is not the devil too a son of God? How is he related to Trinity? "In reality the orthodox Christian formula is not quite complete,

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18. *Psychology and Religion*, p. 52.

19. *Ibid.*, p. 63.

20. *The Dogma of Trinity*, p. 167.

21. *Psychology and Religion*, p. 55.

22. *The Dogma of Trinity*, p. 190.

23. Cf. *Transformation Symbolism in the Mass*, p. 283: "it (cross) is a quaternity, a whole divided into four parts; it is the classic symbol of the self."



because the dogmatic aspect of the evil principle is absent from the Trinity...” Quoting a Catholic Authority Jung says: “Any theological treatment of the devil that is not related to God’s trinitarian consciousness is a falsification of the actual position.”<sup>24</sup> According to this line of thinking, he can be the true, personal “Counterpart of Christ.”<sup>25</sup>

The figure of Satan has a history spread over two or three thousand years. It is said to have its source in the unconscious evolution of the “metaphysical” images. The image of Satan has undergone curious development from the time of his first undistinguished appearance in the Old Testament texts to the present-day Christian tradition.<sup>26</sup>

“The idea of a mighty devil is incompatible with the conception of Yahweh, but not with the conception of the Trinity. The mystery of one God in Three Persons opens out a new freedom...and this even makes possible the thought of a personal devil existing along side God...<sup>27</sup>” According to Jung “the real reason for the differentiation of this figure lies in the conception of God as the *summum bonum*... which for reasons of psychic balance, inevitably requires the existence of an *infimum malum*.”<sup>28</sup> Such a conception is taken to be the natural result of the unconscious striving for balance and symmetry.

Clement of Rome depicted Christ as the right hand and the devil as the left hand of God;<sup>29</sup> there is a Judaeo-Christian tradition which recognizes Satan<sup>30</sup> as the elder son and Christ as the younger son of God.<sup>31</sup> To fight against the Manichaeism which taught the dualism of the principles of Good and Evil, rationalistic reflection defined Evil

24. *Psychology and Religion*, p. 59.

25. *Foreword to Werblowsky's "Lucifer and Prometheus"*, p. 311.

26. *Ibid.*, p. 322.

27. *Religion and Psychology*, p. 59. Quoted from Koepgen, *Die Gnosis*, “Of the four animals of Yahweh only one has a human face. That is probably Satan, the godfather of man as a Spiritual being,” p. 383.

28. *Foreword to Werblowsky's "Lucifer and Prometheus"*, p. 313.

29. *Ibid.*, 313.

30. *Answer to Job*: “It (God’s incarnation in his Son Christ) must certainly have stirred up his (satan’s) jealousy to the highest pitch and evoked in him a desire to imitate Christ... and to become incarnate in his turn as the dark God.. This plan will be put into operation by the figure of the Anti-christ,” p. 412.

31. *Answer to Job*: “The life of Christ is just what it has to be if it is the life of a god and a man at the same time. It is a symbolism, a bringing together of heterogeneous natures...” p. 409.

as a "*privatio boni*." Though there had been attempts to suppress the reality of Satan in the development of Christian thought its re-emergence can be noted in the history of western thought.<sup>32</sup>

In the Old Testament tradition devil, however, is not sharply contrasted with Yahweh. Jung, in his work *Answer to Job*, argues that the picture of Yahweh in the *Book of Job* is a constantly evolving one: "But to his horror, he has discovered that Yahweh is not human but, in certain respects, less than human, that he is just what Yahweh himself says of Leviathan...."<sup>33</sup>

"Yahweh is a phenomenon," and, as Job says, "not a man." "Like all old gods Yahweh has his animal symbolism...." This symbolism explains Yahweh's behaviour, which, from the human point of view, is so intolerable: it is the behaviour of an unconscious being who cannot be judged morally."<sup>34</sup>

The central issue of Jung's book *Answer to Job* is how to account for the existence of evil or devil in a monotheistic system. The doctrine of *privatio boni* does not agree with the psychological findings. Psychological experience shows that whatever we call "good" is balanced by an equally substantial "bad" or evil. Hence if a religion claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. This is the problem Job faced. He finds a dark side in Yahweh. It is not, however, an independent principle over against Yahweh himself. But, as we have seen, these opposites in God become an autonomous principle in the concept of devil and anti-Christ in the later Christian tradition.

Jung cites authors to prove his position that the inclusion of the devil in the quaternity, a symbol for wholeness or God, is not at all merely the product of modern speculation, or a monstrous fabrication of the unconscious.<sup>35</sup> He points out that scholars like Gerard Doran, though he rejects the quaternity as a "diabolical fraud" or "deception of the devil", regarded it as a subject to be studied in depth.<sup>36</sup>

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32. *Psychology and Religion*, p. 60.

33. *Answer to Job*, p. 383.

34. *Ibid.*, p. 383.

35. *Religion and Psychology*, p. 59.

36. *Ibid.*, p. 59.

## 7. Earth and Woman as the Fourth

In the Christian tradition the Symbol of Trinity is of exclusive masculine character. The contention of Jung is that "the unconscious, however, transforms it into a quaternity, which is at the same time a unity, just as the three persons of the Trinity are one and the same God."<sup>37</sup> Nevertheless he recognizes the Christian resistance to the idea of a quaternity of divine principles. When an attempt was made to add a fourth—"God's essence"—to the Three Persons of the Trinity, it was resisted by the Church Fathers.<sup>38</sup>

But the natural philosophers of the Middle Ages represented their symbol of physical trinity by water, air and fire and, later on, earth or body was added as the fourth constituent. The latter element was symbolized by the virgin and thus it brought in a feminine element to their physical trinity.

Does this contribute to the understanding of the mystery of God head? Is it possible to find a place for woman and devil (evil) in the Deity which is expressed by the dogma of the Trinity? The quaternity symbols do appear in modern dreams and they are the creation of the unconscious. The archetypes of shadow and *anima* in the unconscious, which represent devil and woman respectively, may account for the emergence of the quaternity symbol.

If a search into the human consciousness to find trinitarian image in it is justifiable, as in the case of St. Augustine, a reverse process, one may rightly argue, *i.e.*, an attempt to find correspondence to psychic constituents in the Trinity, may also be justified. If the truth of this position is assumed for the sake of argument, it will have far-reaching spiritual consequences.

It is an undeniable fact that a kind of deification process of Mary, Mother of God, was taking shape in the Catholic tradition of Christianity. Mary is called *Theotokos*. Jung writes :

Medieval iconology, embroidering on the old speculations about the *Theotokos*, evolved a quaternity symbol in its representations of the coronation of the Virgin and surreptitiously put it in the place of Trinity.<sup>39</sup> The *Assumptio Mariae* paves the way not

37. *Ibid.*, p. 62.

38. *The Dogma of Trinity*, p. 170.

39. *Ibid.*, p. 170.

only for the divinity of the Theotokos (*i.e.*, her ultimate recognition as a goddess), but also for the quaternity.”<sup>40</sup>

In 431 A.D., at the council of Ephesus the Virgin Mary was declared the *Theotokos*, ‘birth-giver of the God.’ A sect of that time known as Callyridians even worshipped Mary after the manner of an antique goddess. Thus the archetype of quaternity symbol or *anima* reasserted itself by divinizing Mary as the fourth in the Trinity. This is natural because the archetypal ideas are part of the indistrictible foundations of the human mind.<sup>41</sup>

In the process of making the fourth divine aspect, or the shadow or the *anima* of the Trinity explicit, the promulgation of the dogma of the Assumption of the Virgin Mary (Pius XII, Nov. 1950) turned out to be a decisive factor. Commenting on this proclamation Jung writes :

One could have known for a long time that there was a deep longing in the masses for an intercessor and mediatrix who would at last take her place alongside the Holy Trinity and be received as the “Queen of Heaven and Bride” at the heavenly court.<sup>42</sup>

This transformation of the symbol of Trinity allows a metaphysical representation of woman in the Trinity. Though the dogmatizing of the Assumption of Mary does not raise Mary to the status of a goddess, it made her functionally equal to Christ as she is supposed to be the mediatrix of all grace. Thus the considered view of Jung is that her position in the Catholic tradition satisfied the need of the archetype.<sup>43</sup>

## 8. Feminine in God from the Standpoint of Psychology

Myths, religious stories, sacrificial rites and other religious practices allude to their knowledge of a power in God, which has a feminine nature. The idea of Sophia the hypostatized *pneuma* or *ruach* in the Old Testament, and the *Śakti* in Indian tradition point to the fact that in Godhead there could be a foundation for a feminine power corresponding to the *anima* in the human unconscious. Jung,

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0. Cf. *Answer to Job* : “Both mother and son are not real human beings at all but gods.” (p. 399).

41. *Dogma of Trinity*, p. 130.

42. *Answer to Job*, pp. 461-62.

43. *Ibid.*, p. 465.

on his part, is trying to argue out the existence of such a religious reality from the very structure of the human psyche. His study, to a great extent, is based on the assumption that the quaternity (symbol) is a more or less direct representation of God who is manifest in his creation. This symbol spontaneously produced in the dreams of modern people is taken to mean *the God within*. This, of course, is not to suggest that certain archetypes appearing in the dreams can be taken for a kind of proof for the existence of God. Jung himself makes his position clear: "They prove only the existence of an archetype God image, which to my mind is the most we can assert about God psychologically. And since experience of this archetype has the quality of numinosity<sup>44</sup> it comes into the category of religious experience."<sup>45</sup>

Jung points out the nature of his methodology when questions are raised as regards the metaphysical reality of this symbol. His method is exclusively phenomenological, empirical and scientific. It is concerned with occurrences, events, experiences—in other words, with facts. "When psychology speaks of, for instance, of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists."<sup>46</sup> This statement of methodology removes Jung, in a sense, from the speculative field of metaphysics. Hence he did not think it objectionable to say that there is psychological foundation in man to postulate in Godhead realities corresponding to shadow and *anima*, in the form of devil and woman thus transforming the trinitarian symbol into a quaternity.

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44. *Religion and Psychology*: "Numinosum means a dynamic agency or effect not caused by an arbitrary act of will. It seizes and controls the human subject. It is an experience of the subject independent of his will; it is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alternation of consciousness." Taking this line of thought, Jung defines religion as "the attitude peculiar to a consciousness which has been changed by the experience of numinosum" (p. 59).

45. *Psychology and Religion*, p. 59.

46. *Ibid.*, p. 6.